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For the

Station at Cape Town

THE
MISSIONARY MAGAZINE
AND
CHRONICLE,

RELATING CHIEFLY TO THE MISSIONS OF
The London Missionary Society.

SUBSCRIPTIONS and DONATIONS in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, Blomfield-street, Finsbury, and by Messrs. Hankeys, the Society's Bankers, 7, Fenchurch-street, London; in Edinburgh, by Mr. George Yule, Broughton Hall; in Glasgow, by Mr. Risk, 9, Cochrane-street; and in Dublin, by Messrs. J. D. La Touche and Co., or at 7, Lower Abbey-street.

THE HUMANE AND GENEROUS CAFFRE.



Although the social condition of the Caffre Tribes has long been unfavourable to the development of virtuous and humane feeling, they nevertheless often exemplify valuable

traits of character; and individuals of their race, in seasons the least auspicious, have been known to perform actions entitling them to an estimation far above what is generally conceded to uncivilized men. A striking illustration of this occurred at the commencement of the late war between the Colonial Forces and some portions of the Caffre Nation. Mr. Henderson, a merchant at Graham's Town, who had gone a short time before with two of his children to the farm of his father-in-law, was, with the latter, attacked and murdered by the Caffres. One of his children was brought into Graham's Town by its grandmother—the other was missed during the attack in which its father was destroyed. *Sitamba*, a Caffre in the service of Mr. Mahoney, found the child (a fine little boy about three years' old) in the bush. In this perilous situation the infant must speedily have perished but for the prompt and compassionate assistance of *Sitamba*: who, leaving his own wife and children at a place called the Clay Pits, amid all the dangers peculiar to the period, with a tenderness of which those who have only heard the Caffres spoken of as "irreclaimable savages" can scarcely conceive, took the defenceless and affrighted child in his arms, carried him several miles through the country, and restored him to his sorrowing friends. This the generous Caffre accomplished at the risk of his life and the actual expense of his liberty; for after having rescued the child from being devoured by wild beasts or some other equally painful death, and replaced him beneath the shelter of his home, *Sitamba* was detained at Graham's Town, and imprisoned as a spy.

CALL FOR ADDITIONAL MISSIONARIES AT BENARES.

The following urgent appeal is earnestly commended to the serious attention of the British churches, and the prayerful perusal of those to whom it is more especially addressed. The city of Benares, lying on the Ganges, in the province of Allahabad, is well known to be the strong hold of Brahminical influence in India, and, at the same time, the abode of the deepest superstition. Nevertheless, it presents an open door to the Missionary of the Cross, and the finger of the Lord seems to point it out to the eyes of British Christians as a field white to the harvest, and ready for the reaper. The information given by Mr. Buyers, as to the qualifications deemed essential to the effective performance of Missionary duties in this part of India, will no doubt be acceptable to many, inasmuch as it may aid the judgment in forming more distinct apprehensions with regard to the question of personal responsibility, while the state of the population, as portrayed by our devoted brother,—multitudes seeking for peace where it cannot be found, and willing, if not eager, to embrace the ministry of reconciliation,—must deeply affect the heart. We pray that the statements, to which a close examination is now invited, may lead to deep inquiry amongst the disciples of Christ at home; so that the brethren at Benares, striving against an overwhelming flood of human error, guilt, and misery, may be speedily reinforced, and a stronger effort made to direct in the way to everlasting life.

TO THEOLOGICAL STUDENTS.

DEAR BRETHREN,—I have no doubt that you often seriously consider how you can best lay out your talents and acquirements, in order to promote the glory of God and the salvation of your fellow-creatures. To one who has felt the power of Divine grace, the principal inquiry will be, How shall I best express my gratitude for what Christ has done for me? Such a man will be desirous of following private inclination only as far as it coincides with duty; and, hence, be anxious to devote his every talent to advance the Divine glory, in whatever way seems most likely to produce the greatest amount of good. In choosing a sphere of action he will, there-

fore, be ready to sacrifice private feelings and considerations to principles of a higher and more public nature. The paramount question will be, Where and how shall I labour with the greatest hope of extensive benefit to the souls of men and the Church of God?

To such as are actuated by these motives, and have not yet fixed on the precise sphere of labour, I beg leave to address a few remarks on behalf of the country in which Providence has called me to preach the Gospel. When I look around, and behold a land whose crowded population is sunk in ignorance and idolatry, and remember that there are so many young men at home who have no particular obstacle in the way of their

coming forth to the help of the Lord against the mighty, I wish, with all my heart, that I could impress on the minds of my brethren who have not yet entered on the pastoral office, the claims of the multitudes in this dark land—claims, not merely to their prayers and contributions, but to their actual services.

I do not believe that any who are now preparing for the ministry, under the influence of proper motives, can be destitute of a Missionary spirit. I hope the day will never return when men shall imagine themselves to be Christians indeed, without earnestly desiring the conversion of the heathen. If, therefore, any are indifferent on this subject, it will be their wisest and most honourable course to abandon the ministry altogether, and enter on some secular profession; for the Church of God needs no ministers in whose minds there can exist indifference to the salvation of a fellow-man, however distant. To those, if any, who are capable of such insensibility, I do not write, for they can feel no true interest in the cause I wish to plead. My only object is to point out to those whose hearts glow with holy zeal and desire for the eternal salvation of every portion of the human race, a sphere of usefulness, sufficient in extent and interest to engage their utmost exertions. I have stood on the lofty minarets of Benares, and gazed on a city far more extensive and populous than that in which the spirit of the great apostle of the gentiles was moved within him, when he beheld it wholly given to idolatry. From thence I have seen its hundreds of temples and mosques; its ghauts, crowded with worshippers from all parts of India, come hither to bathe in the deified Ganges; its streets, teeming with multitudes of immortal beings who never heard the Gospel of Christ, and the country, as far as the eye can reach, studded with villages, whose benighted inhabitants are without God and without hope in the world. When I have reflected that this is the very citadel of Hinduism, the fountain-head of all its pollutions, my heart has grown sad, and I have been tempted despairingly to ask if it be possible that this mighty bulwark of idolatry can be overthrown! If it is to be subdued where are the means? Does the Christian Church really suppose that three or four soldiers of the Cross are sufficient to send against a fortress maintained by fifty thousand Brahmins, and regarded as the strength and glory of Hinduism? To say nothing of the rest of India, is this district, containing about three millions of people, to be evangelized by a smaller number of ministers than are to be found in almost any market town in England? We know that this mighty work can be easily effected by the Spirit of God; but we know, also, that the operations of the Spirit are found only to accompany human means.

The Church must, therefore, rise to the exertion of all the means at her disposal, in the use of which we have the promises of Him who changeth not for expecting, ultimately, to be crowned with success.

We have already urged the Directors of the Society to send additional aid, pointing out the immense extent of the field before us, and the ease with which it may be occupied. They have replied, that, notwithstanding pecuniary difficulties, they would comply with our requests, had they only suitable men to send. I therefore, dear brethren, turn from the Directors to you, and entreat your personal assistance. The rising ministry are those to whom we must look. It is from among them that we expect men to come forth as messengers for Christ. Money, I am convinced, will not long be wanting, if a band of such men as the arduous nature of the work requires will declare themselves ready to be sent. There is not, surely, so much love of lucre in the Church of God, as would render it impossible for holy and devoted servants of Christ to carry the bread of life to the heathen, merely for want of the bread that perisheth. I cannot believe that Missionaries of the Cross will ever be obliged to remain at home, or abandon their work, for want of temporal support.

Leaving other parts of the Missionary field to be pointed out by those best acquainted with them, I wish to draw your attention to the claims of that wherein I labour, and which I hope yet to see cultivated by a far greater number of men possessed of the requisite qualifications.

There are now at Benares, a city larger than any in Britain, London excepted, only six European Missionaries—three of the Church Society, and three of our own. This number might be considered as not so small, were it not for the extraordinary character of the place, and the fact that there is only one other Missionary within a hundred and fifty miles of the city. To the north and north-west there is a closely peopled country, larger than the whole of Britain, with not a single Missionary. To the south and west there are other countries as large as France, Belgium, and Holland, put together, without one Missionary. Every city, town, and village, in these wide-spread and populous regions, is perfectly open to our exertions; while the languages spoken at Benares are understood over the whole. The great city of Benares forms a centre of superstitious attraction to the millions by which the country is peopled. Benares is the Jerusalem of Hindustan, to which its numerous tribes resort with reverence. Every blessing, both temporal and spiritual, is supposed attainable by bathing in its waters and worshipping at its shrines. The religious devotee comes to it that he may add to his holiness—the worldling, that he may add to his wealth—

the prince, to increase his influence by throwing around his character a supposed sanctity—the aged, to breathe out his soul within its sacred precincts, that thus he may secure an entrance into eternal bliss. The Missionary thus comes into contact with men of all ranks, and of the sects and nations inhabiting the whole of Hindustan. From this great centre our books may be spread with ease over all the neighbouring regions, forming, as they do, a country equal in extent to the one half of Europe; while the constant course of strangers gives us daily opportunities of preaching the Gospel to many who come from places where no Missionary has ever penetrated. As a field for itinerating, we have on all sides, for several hundred miles, a closely cultivated country, covered with towns and villages unrestrictedly open to our efforts. Had we men to visit these, the Gospel might be proclaimed in every one of them, and would be listened to with attention. But, alas! what are six or seven labourers in such a field, especially where the language and manners of the people are all new to us? What would six or seven placed in and about London be able to accomplish, were there no others in England, Scotland, Ireland, and France?

Although we cannot bring a force into the field sufficient to make an attack on every part of our enemy's position at once, let us make a vigorous and well-sustained assault on Benares, which is undoubtedly the key of that position. Let a strong mission be at once formed at the great central station, and carried on with spirit, till it become a strong hold of Christianity. The efforts of about twenty Missionaries, concentrating and combining their exertions in and about this city, would, I am convinced, do more towards the permanent establishment of the Gospel in India than the desultory labours of a hundred scattered over so great and populous a country, where they are comparatively lost amid the mass, and subject to constant interruptions. Our hopes of great and ultimate success must rest mainly on the native agency which we are endeavouring to raise; but without a large European agency, in the first place, to direct and carry on the work to a certain extent, we can never put in motion the native agency required. Some thousands of converts must be made, and regular churches formed, before we can expect to raise a large body of natives capable of preaching the Gospel.

But let us act on the same plan at Benares that was adopted with such success at Tahiti. Already we have reconnoitered this great fortress of idolatry. We have found that it is far from being impregnable. The prejudices of the people are lessening, and they are every day becoming more willing to hear our message. Let the Gospel be brought home to them by means adequate to the production of

a strong and general impression, and the result cannot be doubted. A few years may elapse before such a mighty mass can be moved, but if the means be employed, and the blessing of God, which is seldom if ever withheld from prayerful and vigorous exertions, be poured out from on high, we may yet see Benares a well-spring of the water of life, sending forth its healing tide over the surrounding countries, instead of being what it now is, a fountain whose streams carry with them moral pestilence and death.

Were I asked what kind of men are required for the Missionary work in this part of the world, I should say, Precisely of the same order as those who form the most pious, able, and well-instructed body of the ministers in the British churches. The idea that a different or rather inferior order of men than those constituting the home ministry may do in the heathen world, has had an injurious tendency. How such an impression could have originated has always been to me a mystery.

A Missionary in India would require a versatility of talent rarely called for in the pastors of stated congregations, and if not a man of extensive knowledge, would never be able to command respect, nor to meet the arguments used by almost every class of the native opponents of truth. He will have to combat, in a variety of new forms, all the metaphysical difficulties that have been brought against Christianity by the infidel philosophers of Europe, and unless, before entering the work, he is well furnished with information, he will always labour under far greater disadvantages than an ill-instructed minister at home, who can apply to numerous sources of improvement entirely beyond the reach of the Missionary.

As far as India is concerned, it is admitted, generally, that respectable talents, and a good education are necessary; but many young men have not fully understood what kind of attainments are required. It is known that the languages are difficult, and hence some who are good linguists, but do not succeed so well as preachers, conclude that they may do more good in India than in England. A greater mistake could scarcely be made. The mere linguist is the most useless of all men as a Missionary in this country. Learning languages is no part of Missionary work, though a necessary preparation for it. It would be needless for a man to come out to India who cannot learn a language; but if he can do little else he had better remain at home, where he may be of more use. Most men who have a ready utterance in their own language will be able, with attention, to acquire a similar readiness in another; but the greatest *book linguist*, who has not a fluent elocution in his

native tongue, will only speak an oriental language ten times worse than his own.

The great work in India is preaching the Gospel. Men who can only write or translate books are not wanted. Owing to the nature of the climate, most of our out-door work must be performed either in the morning or evening, so that those who are principally engaged in preaching can, assisted by natives, accomplish such duties of a literary nature as are required, during the hours of each day, when they are obliged to remain in their houses.

The men, therefore, adapted for this part of the world, are those who seem most likely to be the soonest called to the pastoral office at home. They should by all means be fluent preachers in English—not that we want English preachers—but simply because a man who does not preach well in his vernacular tongue, will scarcely be able to preach at all in an Indian language. Some are apt to imagine that among the heathen we can only bring our conversational abilities into operation, so that a man may in this way do very well who could not effectively address a large audience. In some places this may be the case, but observation and experience have fully convinced me that it is not so here. All our successful Missionaries, as far as I can ascertain, have been and are men of preaching talents. The mere arguer is generally disliked and violently opposed by the heathen, while to the fluent and persuasive preacher they listen with uncommon respect and attention. His most direct attacks on their superstitions are heard with patience, while his expositions of Divine truth, and his appeals to conscience, are often received with the most favourable manifestations. One great advantage which he has over men of merely colloquial talents is this, that with one half the amount of personal labour he can communicate a much larger portion of truth, and that to, perhaps, five times the number of people. Before he is long engaged in the work he becomes well acquainted with the most usual objections of the heathen, and can refute them in the course of his addresses without exciting those angry personal feelings which constantly oppose themselves to the progress of one who can only act on the colloquial system. Both in public and private he has still much to do in direct discussion, and the constant exercise of his conversational powers is demanded. A man well qualified to address public audiences in a serious and impressive manner, can prevent much of the levity into which, in discussing religious subjects, the heathen are too apt to fall, and can always produce a much deeper impression on their minds than one who is confined to conversation, and is,

moreover, subject to continual interruptions. The former can descend to the conversational plan whenever it is desirable, which is often the case, especially after a regular discourse, when individuals are either disposed to inquire or object; but the latter is limited to a system fraught with disadvantages.

My object in making these remarks is not to discuss the different methods of carrying on Missionary work, a subject far too extensive to be introduced at present, but simply to show, that the men peculiarly wanted for this part of the world are those well qualified for public preaching. The help we want is such as can only be given by holy and devoted men, on whom God has bestowed energy, both of mind and body—men who will go forth to the highways and hedges, the crowded streets, and places of public resort, and proclaim, in a manner calculated to rouse the attention of a people sunk in spiritual apathy and soul-destroying superstition, the unsearchable riches of Christ.

That men of this description are not easily found is but too true. Still there is reason to rejoice that in our seminaries of learning, and among the younger part of the ministry, there are many to whom we would say, Come over and help us. In England your services are no doubt wanted, but much more in India. This country is as open to the labours of the evangelist as England itself, and a fearful responsibility rests upon us if we neglect it. On every way-side, in every street and market-place, and even in the very temples of idolatry, congregations may at all times and seasons be collected to hear the Gospel. The broad shield of an enlightened British Government is thrown over the Missionary in the humble and peaceful discharge of his duties. Wherever he goes, he can preach the Gospel, not only without personal danger, but even without the risk of meeting with disrespect.

Why is it, my dear brethren, that so few of you are willing to come out to a field so extensive and so open to your exertions? Are there not some of you who have no obstacle in your way but your own inclinations? Is it true, that your zeal for preaching the Gospel is only such as would induce you to preach it at home among your friends and countrymen? If so, examine well if you are called to preach it at all. What would our Saviour have said when he delivered the command, "Go ye into all the world, and preach the Gospel to every creature," had one of the disciples replied, Lord, I am very willing to preach the Gospel, but I cannot leave home!

Hitherto the candidates have rarely exceeded the actual number required, so that it has never been in the power of any society to make, in all cases, a suitable selection; but

were the dedication to the work to become so general as it ought to be among Theological Students, not only might a greater number be employed, but from a large list of candidates every station might be supplied by persons peculiarly adapted to it. The necessity for educating persons directly for the work would cease to exist—a plan always attended with this inconvenience, that before a man has been fully educated, it is not easy to say whether or not he will be suitable for foreign service.

We want the choice of the British churches for this work, and such we entreat to come forward. The more that are sent out in the spirit of faith to the heathen, the greater the blessing on the labours of those at home.

When a young man of piety, zeal, and improved talent comes out to India, instead of being lost to the British churches, he often becomes of more use to them than had he staid at home. Who will say that Carey or Morrison were lost to England, though the one laboured in India and the other in China? Did not their spirit thrill through the British churches, and give new life and zeal both to pastors and people? Did not their example invite thousands to a noble Christian philanthropy, which is now blessing many a region of the world?

The churches of my native land have claims on me, but these I am sure I discharge best by labouring at Benares as a messenger from them all: and if any one should say, I ought to have discharged it by preaching the Gospel at home, I can point to some who are now doing so, who, in all probability, had not entered the ministry at all had I not been a Missionary. Instead of the home ministry being impoverished by your coming out to India, it will be enriched. The stream of Missionary devotedness that flows from England to India will fertilize the land from which it flows, as much as that to which it proceeds.

There is no self-denial in coming out to India, but what thousands willingly submit to for the sake of worldly advantages. There is nothing in the climate to alarm any one of ordinary resolution. Thousands of our countrymen enjoy as good health in it as they could at home. Many of them live to a great age; some I know who have been about sixty years in this part of India, though they came out after reaching manhood. A friend

of mine has a list of twenty persons still alive who were his companions at a neighbouring station in 1782, and who were then officers under government. The climate has, in fact, been very much calumniated. There are unhealthy stations, and from these a good many have gone home with broken constitutions. There is cause to regret that most of the Missionary stations of all societies have been formed on the coasts, and in the lower parts of Bengal, where the climate is much less adapted to European constitutions than that of Hindustan or the Upper Provinces, where we have a dry climate, with about six months in the year of cool bracing weather. I have made these remarks on the climate because I know some are afraid of it; but were it even as prejudicial as it is sometimes represented, we ought to be ashamed of being unwilling to endure, for the souls of men, what thousands of our countrymen are ready to brave merely to procure a competency of this world's goods. I entreat you to consider the claims of this part of the heathen world, in a spirit of prayer. We want your help to attack the strongest fortress of idolatry in the world. I write in the midst of sounds proceeding from one of the most vile and licentious of heathen festivals. These sounds forbid me to close my letter without entreating you, by the love of Christ, and by your regard to perishing souls, to come out and proclaim the Gospel, by which alone the voice of idolatry and wickedness can be turned into songs of praise to our Redeemer. The fall of this great citadel would make most other places in India of easy conquest; but, with our present means, it is vain to expect such a victory. Every day we delay more extended and vigorous exertions at this most important station, we lose so much time in securing the general triumph of truth and godliness in the wide and populous countries around. Pity to the millions of heathen perishing on every side has induced me thus to address you; and my prayer is, that the Spirit of God may put it into your hearts to come over and help us, in establishing the glorious kingdom of Christ over one of the most interesting and populous countries of the world, where Satan, for ages, has reigned undisturbed.

I am, dear brethren,

Yours, most sincerely,

WM. BUYERS.

ESSAY BY A BRAHMIN BOY.

In full reliance upon the gracious promises of the Most High, the Missionaries in Peninsular India continue to prosecute their arduous and eventful enterprise; knowing that in due time they shall reap if they faint not. With regard to the progress of education generally, the brethren write in a satisfactory manner, and in a letter dated Chittoor, December 30, 1835, Mr. Bilderbeck, in more particularly alluding to the subject, invites

attention to some pleasing indications, which he has been enabled to supply, of the advance of moral and intellectual knowledge amongst the natives by whom he is surrounded.

"I have the pleasure," Mr. Bilderbeck writes, "to enclose two essays, written by two intelligent Brahmin boys, who are receiving instruction in English, at the Mission premises, under my superintendence. The small English class to which they belong, containing about ten boys, three of whom are Brahmins, was but lately originated. They have made rapid progress in their several studies; namely, history, grammar, logic, and the Scriptures; and at my last public examination, held a few weeks since, at which the pious chaplain of Arcot presided, they excited great interest, as did all the other Tamil lads in the same school.

"In one of these boys a good work is, I believe, really begun. He is decidedly of a hopeful character. Several Missionaries, passing this way, have found much satisfaction in conversing with him; and he it was who wrote the following little essay on poverty. He afterwards translated it from Tamil, his mother-tongue, into English, with little or no assistance from myself."

POVERTY.

Poverty is that state of man in which he does not enjoy those temporal things which others do. Let us inquire why God has created some poor and some rich. Those who believe in the doctrine of transmigration say, about this subject, that they who were harmless and charitable in their former ages are now blessed to enjoy riches proportionably to their former merits; and that they who did no acts of charity are proportionably cursed to suffer adversity. But, if poverty be a sufficient punishment for man's sins, how is it that the poor have comforts which the rich do not enjoy? they are free from all worldly cares, their night's rest is less interrupted, and their appetite for food is not so much vitiated. As people, therefore, have not proper thoughts on this subject, it will be needful to inquire further about it.

It appears to me that God made the rich and the poor with very different designs from what these people commonly suppose. These two conditions of men seem to be necessary to give scope for the exercise of those excellencies of character which they are capable of. We may, therefore, justly regard the existence of the poor as affording those who are rich an opportunity of exercising their benevolence. It is evident that if *all* were rich there would be found none to receive any thing from the hands of another as a bounty, his own riches making him independent. But, since God has made some poor and some rich, the latter have an opportunity of exercising

their benevolence towards the former, who are ready to receive and value every gift that is bestowed on them. As wealth gives *power* the rich may also be regarded as designed by the wise Ruler of the universe to have the government of the rest in things just and reasonable. This truth is no where so well to be seen as in the laws that govern a family. In it, all are not parents, nor all children; some are intrusted with the control of the rest. The parents govern; the children obey. The same order is intended to be observed in the world; were it otherwise, all would be confusion—without order—without subordination!

Riches also afford the means for doing good. God, therefore, may have designed the rich for this purpose, that they might encourage useful arts and sciences. A poor man may have abilities, he may have talents to write a good and useful book, but he wants the assistance of others to get it printed and circulated. The same might be said of other things, such as trade and agriculture; he may have the inclination and ability to farm, &c., but he is dependent upon his superiors to lend him a capital to begin with. But one may object to this and say, that, 'If God has created the poor and the rich to be of service to each other, why do the latter spend their money in useless matters instead of encouraging the poor?' This is true. It is a very sad thing, indeed, to turn those things to evil which are intended for our good and happiness. But we do not wonder at such things. God gives us food for the support of our lives, but if we do not make proper use of it, by eating at proper seasons and in proper quantities, what sicknesses and evils we cause by it! So, if we do not make a proper use of riches, we must expect evils from it also. Hence we see, that God displays his wisdom in making the rich and the poor. This is also seen in all the works of God. Although the ants are mean and small insects, the wisdom of God may be seen in the manner by which they are governed; for they have also a great ant to lead them and to collect them in one place; and while all the other ants labour for its support, this great ant is quiet in its place. Because all things are thus ordered for our good by God's wisdom, we have no reason to murmur or to be proud. The rich are as much dependant on the poor as the poor are upon them. As, for instance, the head, however superior to all the other members of the body, is dependant upon the feet; for it cannot accomplish its desires without the assistance of the latter, which are mean and below, bearing the burden of all the rest.

If any man ask what *I* would wish to be, *I* will say, "I leave that to God, because he is wise and good;" or, *I* will say, like Solomon the wise man, "Give me neither riches nor poverty, but food convenient for me!"

"C. RUNGANADUM.

Chittoor, Dec. 2, 1835.

Mr. Bilderbeck concludes his letter as follows:—

"The cause of education is now generally appreciated in the Madras Presidency, and it is astonishing how many schools have, during the last few years, been established and supported by public liberality. The Society in India appear, as if by unanimous consent, to have resolved, that every Hindoo boy should possess the key to the great storehouse of science and literature—namely, a knowledge of the English language. Their system of instruction is rather too general; but Christianity does not shrink from the test, and will only gain additional strength hereby. Her God "shall bring forth her righteousness as the light, and her judgment as the noon-day." Some of the educated Hindoos already look with contempt at their own literature. One of my lads remarked to me the other day, when I exposed my books to the sun to dry them from the damp, that their shastres were but toys, fit only for children to play with, and when I answered, that they were even then very dangerous amusements for children, he shrewdly said, 'Yes, Sir, but what can children know of danger?—we must read your books, and we shall then become men.' Some of them have tasted of the rich enjoyment that is to be found in the pages of many of our authors, and such is the anxiety to taste more, that they are now seeking our books, to the entire neglect of their own."

BENGALI PROVERBS.

What is the mountain breeze from the south to the bambu?

Said of such as, from native rudeness or ignorance, pay no regard to advice or exhortation. The reference is to the Sandal Wood growing on the Malaya (Malabar) mountains, or Western Ghats, whence the wind blows soft, and impregnated with sweet odours, but from which the naturally inodorous bambu imbibes no scent.

'Tis the beat of the little tabor beside the great drum.

Uttered on occasions of unequal comparison, or competitorship between persons of different attainments, rank, or importance. The *little* have no honour with or beside the great, nor the ignorant in the company of the learned and intelligent. Modestly said by one who declines express-

ing his knowledge, views, or opinions, in presence of a much wiser individual. A louder sound will drown a small one, so will high attainments eclipse inferior.

'Tis the swallow nestling in the fowler's house.

Applied to hazardous experiments and procedure, contest with a powerful antagonist, &c.

The rat is a famous swimmer, he would carry a bag of rice on his tail.

A jeer upon one who attempts what he cannot possibly accomplish, or who promises to do for another what he is unable to effect for himself.

'Tis a blind man's staff.

Said of one's sole comfort, or only means of support, &c.

A lazy ox looks for the new moon (holidays.)

Directed against indolent persons who shy their work.

What are you about, friend washerman, taking up your abode in a gymnosophist village?

Referring to vain expectations, or to enterprises in which there is little or no probability of success or gain.

Making an elephant enter a straw hut!

Applied to the attempting absolute impossibilities and absurd enterprises.

The weaver was drowned through over-covetousness.

(Referring to the story of a weaver who turned mariner, with a view of greater gain, but perished in his attempt.) A dissuasion from the inordinate love of gain, and the indulgence of heedless cupidity

Like a looking glass in a blind man's hand! (who cannot use it.)

So are books and opportunities of acquirement to a foolish person.

Like a ripe (hard) cocoanut in an ape's paw, (who cannot break it.)

So is he who is either incapable of profiting by his advantages and opportunities, or incompetent to fulfil the obligations of his station and office.

What! a load borne on a wizard's shoulders!

(From which he ought to be expected to relieve himself by his art, but which he yet carries for a subsistence.) Similar in application to our "Physician! heal thyself," &c.

Employing a weaver's beam (or a cannon shot) to strike a fly.

A reflection upon great preparations for a trifling end, or undue exertions in a matter of easy execution.

Will crows be wanting when one scatters rice?

Intimating that there will never be a deficiency of application wherever there is any gain to be acquired, nor a paucity of candidates for a profitable office or employment,

A fire in the heart is not extinguishable with water.

Applied to fruitless attempts at soothing, by common-place remark, a grave and serious sorrow, or at allaying hot resentment by irrelevant observation

Though an ape have long hair, he knows not how to braid it.

A jeer upon a low person enriched, yet incapable of employing his wealth suitably; or upon one in any other similar case, who has not the ability to profit by his advantages.

When iron is cheap, jackalls carry axes.

Spoken seriously in seasons of cheapness and plenty, when every thing is within every body's reach; or else sarcastically, in reference to exorbitant expectations and hopes.

A great singer, indeed, with a cymbal in each hand.

A jeer upon one who unskilfully attempts to do what he is incompetent to perform, or who assumes or overacts a part which he is not qualified to sustain. N. B.

—The native cymbal is single, and beaten with the other hand.

What harm will the dew do him who sleeps on the ocean? or thus:

*Will the dew harm the wretch's head,
Who in the sea hath made his bed?*

Applied to signify that one who has borne heavier griefs, may sustain a slighter sorrow. So the weather-beaten sailor easily bears exposure to the dews of night.

You may water the briar, but its thorns increase;

You may feed a snake with milk, but it spits up venom.

The reflection of one who meets with ungrateful returns for kindness from a bad man, in the baseness of whose nature benefits are lost. Said also to refuse or discourage a kindness to one who will certainly repay it with ingratitude or treachery.

*Would you clothe an ass in a tiger's hide?
The tiger, be sure, will not long abide.*

A reflection upon false pretences, insincere professions of friendship, or boast of courage, hypocritical assumption of sanctity, &c.

VIZAGAPATAM MISSION.

Amongst the late communications from the Missionaries in the Peninsula of India, we have received from the Rev. J. W. Gordon, stationed at Vizagapatam, some extracts of his Journal, from which we take the following interesting particulars.

Aug. 12.—At Juggerow Street—Engaged in conversation with a young man that was educated in one of our Mission schools. I asked him whom he worshipped; he said, "No one." "What!" said I, "do you worship no one; no God at all? then you are no better than my horse, for he worships no one." After a while he said, "I worship him that created me." "And who is He?" said I. "I do not know," he replied; "how can I comprehend the character and nature of God?" "What knowledge or idea of God have you at all?" said I. "That of an *image*," said he. "Oh!" said I, "you worship images, and pray to them, do you?" "Yes." "And you present sacrifices to them?" "Yes; for though we present gifts to idols, yet it is not to them, but to the true God." "Oh!" said I, "in giving to images you give to God, do you? then if I give presents to one man I give them to another." "Yes, if you imagine so in your mind." After a good deal of further conversation, he said, "The wise worship the true God in their own mind, but the ignorant must worship idols." "Then," said I, "tell me, if you please, to what class you belong; for you must be either a wise or ignorant man: if you are wise, and yet worship images, your

wisdom is folly; but if you confess yourself to be ignorant, then I beseech of you to seek wisdom immediately, by abandoning idolatry and worshipping the true God." Here the conversation was interrupted, and suddenly terminated.

Aug. 16.—Sabbath—Preached as usual at Chunglaray, at Pettah school; a good many attended, and some appeared to listen very attentively. My text was, "For the Son of Man came to seek and save," &c. Two respectable-looking lads asked for Scriptures after the service. Enoch Knill preached for me this afternoon, as I felt unwell. Evening—English service.

Aug. 25.—Allypooram—Examined the male and female schools; after which, entered into conversation with some of the boys, who asked for leave, on the following day, to attend a public feast: while doing this, several from the neighbourhood came and listened. I then addressed myself to them. One man cavilled, and contended very hard for idol-worship, and affirmed that if our religion were true, we should demolish the idol temples at four of the principal places in this country, which are considered the strongholds of Satan; and the Company (meaning the Honourable East India Company) should withhold the

support which they grant for idol-worship. "You are our rulers," said he, "and while you give your support to idolatry, and yet preach a doctrine which aims at its destruction, you are not true to yourselves: we cannot but think our gods great and glorious beings, while the Company and others do them so much honour." This, from the mouth of a heathen, came forcibly to my mind. May we pray more for the period when the public support of idolatry, from a professedly Christian Government, shall be totally withdrawn, and all abominations cease from this degraded land.

Aug. 28.—Town Gate—Several persons collected. I took the opportunity of speaking on the folly of worshipping the clay idols, which at this particular season of the year are made by children, and worshipped. It is the feast of Ganesa, a horrid, hideous idol, with an elephant's head and man's body. Several of the people tried to justify

themselves in worshipping this ugly deity, affirming that God should be worshipped in such a way, as he could not be seen, &c. Amongst the crowd there was a Brahmin, who said that he had received a tract at Bimlipatam, and wanted another, one of "Schwartz' Dialogues." He received it and went away. This poor man seemed very ignorant. Oh! may the Spirit of the Lord enlighten the eyes of these people, and open their hearts to embrace the truth.

Aug. 30.—Sabbath—Opened our new Town Gate Chapel. Several persons assembled, and heard attentively the whole time. I preached from 1 Timothy i. 15. This was a memorable day. This is the first Protestant chapel that has ever been built in this idolatrous place. Afternoon—preached to our usual congregation from Rev. xxii. 5. Evening—in English, to a much larger attendance than usual.

SOUTH AFRICA.

PORT ELIZABETH.

The following communications from the Society's devoted Missionary at Port Elizabeth, encourage the joyful assurance that his exertions, under the gracious direction of the Most High, are being made effectual in turning many to righteousness. The Gospel of salvation, though far from being unfettered in its course, seems to operate with power amongst the Hottentots and Europeans at this Station, and throughout the neighbourhood of Algoa Bay; and, in several instances of recent occurrence, the work of grace, in renewing the heart and transforming the character, has been distinctly manifested, to the glory of Him who is able to subdue all things unto himself.

Copy of a Letter from the Rev. A. Robson, Port Elizabeth, March 22, 1836.

"The school continues to prosper, and constitutes one of the most pleasing departments of this important and difficult station. It is conducted by a respectable native, whom I regard as a spiritual son, begotten by Christ Jesus, through the Gospel, and whose decided, mild, and truly Christian conduct secures the respect and esteem of the disciples of the Redeemer, and even of our enemies. It is composed of Mahomedan, Hottentot, and other coloured children, together with some European parents; and from being mixed together, the prejudices that have existed too long, and which it will be a work of time to eradicate, are diminished. Some of the children of European descent pay sixpence per week, which is applied in the support of our deserving teacher; and, while contributing to his comfort, it also influences the native inhabitants to pay more attention to the dress and cleanliness of their children than they would do were the school entirely composed of the latter.

"We have established a Temperance

Society among the young people, and have now between fifty and sixty members. Convinced that early impressions are commonly the most powerful, permanent, and influential, we are anxious to instil those principles and views which may fortify their minds against the demon of intemperance. As Mrs. Robson assists in the school, she teaches them the Temperance Catechism, and thus we hope, by God's blessing, they will be prevented from becoming the devotees of intoxication. We use the means, and pray to Jehovah for his effectual blessing and assistance. During the last fortnight thirty members have been added to our Adult Temperance Society.

"In the course of last month four promising young persons were united in fellowship with the English church, and seven have recently been received into the Dutch one. The consistent, uniform, and exemplary conduct of the native members affords me much pleasure, and inspires me with lively gratitude to our heavenly Father, whose grace has done so much for them

They will, I hope, be my joy and crown in the presence of the Lord Jesus at his coming. The prayers which they offer, in our social meetings for devotional exercises, are truly edifying; and it would gladden the hearts of the Directors and of our friends in England to hear them, with fervour and simplicity, addressing the Most High.

"A circumstance occurred the other day which yielded me no small degree of satisfaction and pleasure. The disadvantage of conducting school in the chapel, and the desirableness of having a separate room for the adults on the Sabbath, have been long felt, and the design of erecting a school-house on the ground belonging to the Society has long been cherished. We wanted the means. Without my knowledge, and so much the more pleasing, our worthy schoolmaster, Moses Anstable, prepared a list for subscriptions for that purpose, and headed it with £1 himself; his amiable and pious wife subscribed 15s.; a servant, a member of the church, 15s.; and within his own house he at once got about £4. We shall let him proceed among the Hottentots, and then apply to the English for aid. The debt on the chapel I expect is now nearly defrayed, and I trust He who has hitherto helped us will still be with us.

"I am determined, through the aid of grace, diligently to perform the important duties of my responsible office, and leave no means untried to bring sinners to the gracious Redeemer, to establish those who believe, and to excite them to unite with me in endeavouring to advance his cause and to promote his glory. The period of exertion on earth may soon be over, and O for grace to make me more prayerful, dependant, and diligent!

"The coloured congregation is good and encouraging; and besides the Sabbath-school, and preaching on the Lord's day, I have not less than four services during the week. A number of the Hottentots here speak the English language fluently, and attend Divine service when conducted in my native tongue. It is pleasing to see them uniting with Europeans in the worship of Jehovah, and to hear them celebrating his praises in the same psalms and hymns which are sung in British churches. On Tuesday evening I have a Bible-class, which is composed of natives and European children, and some of the former expertly and correctly answer the questions which are put to them. Such seasons are refreshing to my own mind, and the conversation which I have with my young pupils affords me an opportunity of ascertaining the influence of the Gospel on their minds, and of addressing them personally respecting the importance of an early yielding of themselves to the Saviour.

I am persuaded that the Bible-class will prove a nursery to the church of Christ at Port Elizabeth, and supply it with many members, and that the prayers which we offer at the throne of grace, for the Divine aid and favour, will be heard."

Under date May 15, Mr. Robson continues:—

"I hope that I now feel more powerfully than ever the need of the Holy Spirit's influence to make the Gospel the instrument of giving a high tone of holy and pious decision to the character of Christians, and of effecting an entire and radical change in the hearts of the impenitent. I have been endeavouring to arouse the attention of the church to this all-important subject, and to excite the members, individually, to make it a part of their prayers in the closet, at the family altar, and in their social meetings of devotion. I have told them, that what I required of them I practised myself, and that my supplications were daily offered to Jehovah for the outpouring of his Spirit on the sinful and reckless multitude which surrounds us; on those who hear the Gospel without feeling its power; on the recipients of vital piety; on the church universal, and the whole world. I view with mingled emotions of solicitude and joy the favourable symptoms that are at present increasingly manifest in the churches and congregations under my care, and tremblingly hope that God is about to arise and have mercy upon Zion, and that the time to favour her, yea, the set time, is come.

"The attendance on the English weekly prayer-meeting has been for some time augmenting, till the place is absolutely too narrow for us. The vestry last night was literally crowded. The prayers that were then offered by some, who are young in years, in piety and profession, evinced that their hearts were fired with a Saviour's love, and glowed with compassion for unconverted sinners, discovering, at the same time, their affection for their fellow-members, and myself and family. This spirit of love and union is a good sign. I have often been completely unmanned, and sunk in deep self-abasement, when contemplating the sovereign grace of the Almighty, in selecting me to become a vessel of mercy, and in making me, the unworthiest of his servants, an instrument in bringing aged transgressors and several young persons to Christ. It is my joy to think of them as among those who will soon be received into heaven, or who may live to promote the cause of the glorious Redeemer, when the eye that is now bedewed with tears shall be closed in death, the heart now labouring under deep excitement be mouldering into dust, and

the hand that writes these words shall have lost its power.

"My coloured congregation have a well-attended prayer-meeting every Sabbath morning at sun-rise, which they conduct themselves; and last evening, being our weekly Monday's prayer-meeting, we had, I think, not less than a hundred present. About thirty Caffres attended, who are employed in this place, exceedingly industrious and frugal men. Two young English

females and one advanced in years are now proposed as church members. There are also several Hottentots, in whom, I hope, the Spirit of Jehovah has effected a change, who have not yet been received into the church, and others, under deep impressions, attending the meeting of the candidates for baptism and communion. The attendance, both on the Dutch and English services, is increasing, and the Sabbath-school was never so prosperous."

THOMAS LEWIS, THE AFRICAN PREACHER.

In the *Missionary Magazine* for July, we invited attention to the prayer and sermon of Thomas Lewis, the African Preacher at Berbice. The friends, by whose liberality it was provided that the last shackles of his bondage should be removed, and by the desire of whom the respected name which he now bears was conferred upon him, will be gratified by the tidings since received from the Rev. James Howe, through whose representations this humble individual has been elevated to the superior privileges he now enjoys, and placed in a situation of great practical usefulness as a preacher of the Gospel among his countrymen at Berbice. Under date of the 20th of April Mr. Howe thus writes to the Foreign Secretary:—

"I cannot deny myself the pleasure of acknowledging your letter of the 1st of March, which came to hand yesterday. The intelligence it conveys has been truly cheering to my mind, and will be equally so to Thomas Lewis, when I can communicate it to him. Our dear Christian friends at Union Chapel have acted nobly. I will write to their worthy pastor by the High-bury.

"In meditating upon this circumstance, I can only regard the whole affair as a special interposition of Divine Providence in behalf, not only of the poor African himself, but of this branch of the Berbice Mission. Before the out-station on the coast had been a month formed, the Lord has provided, in the person of an African, the most suitable teacher we could have wished. It is the Lord's doing, and to Him we would give thanks. I will lose no time in securing his entire freedom, and will also try to persuade the people on the coast to prepare him a house near the chapel."

Mr. Howe writes again, on the 20th of June, as follows:—

"I avail myself of the first opportunity of informing you, that I have secured the entire freedom of Thomas Lewis, but feel unable to convey to you a just idea of the grateful feelings manifested by him for the boon he has received. The mau wept like a child, as he thanked God for having put it into the hearts of the good people in England thus to remember him, 'a poor African.' He has promised, as soon as he can compose his mind, to write to you, and

tell you what he feels. Meanwhile, I will endeavour to obtain from himself the particulars of his history, and forward them to you. Of the piety and prudence of this good man I have the highest opinion. The humility of his mind—the sincerity of his heart—the purity and simplicity of his motives—read to me at times very important lessons. He appears ready and willing, if necessary, to be a hewer of wood or drawer of water; in short, to be or to do any thing, if he can only honour God, and prove an instrument of good to his countrymen."

WRITING MATERIALS FOR THE SCHOOLS IN BERBICE.

The Missionaries at Berbice have frequently intimated that they would gratefully receive articles for the use of the schools in the colony, from any friends of the Society having facilities for affording such aid. Mr. Howe, stationed on the West Coast, observes, "As many of the negroes are learning to write, a few reams of good strong writing-paper, or a number of copy-books, with a few hundred quills, would be of great service to us, and of essential advantage to the negroes. I am at a stand for paper, the latter having consumed my stock. If you could forward a little by the first ship to Berbice, it would be very seasonable." Contributions of this description, sent to the Mission-house, Blomfield-street, will receive the thankful acknowledgments of the Directors, and be transmitted by the earliest opportunity to the above colony.

HOME INTELLIGENCE.

QUARTERLY SKETCHES OF THE SOCIETY.

To the Officers of Auxiliaries and other Associations.

When the monthly publication of the *Missionary Magazine*, at the price of One Penny, was commenced, in June last, it appeared to the Directors of the London Missionary Society desirable, in order to avoid expense, to discontinue the *QUARTERLY SKETCHES* until they could learn the general opinion of the supporters of the Society as to the necessity of the latter, in addition to the publication of intelligence in the *Monthly Magazine*; as in this case a saving of between 200*l.* and 250*l.* per annum, the cost of the *Sketches*, would be effected in behalf of the Society. For the purpose of ascertaining the views of their friends, a circular was issued, announcing the new publication, and requesting to be informed whether the *Sketches* would still be required. A number of replies have been received, from some to discontinue them, from others still desiring them, though in smaller numbers; but from parties to whom at least five-sixths of the *Sketches* were formerly sent, no replies have been received. Under these circumstances, the Directors again invite the attention of the Friends of the Society to the subject, and will be greatly obliged if those officers of Auxiliaries and other Associations who have not communicated to them their wishes respecting the publication of the *Quarterly Sketches*, will inform them, by letter addressed to the Home Secretary, during the ensuing month, whether they wish them continued, and, if so, the number that will be required; as it is the wish of the Directors, if it be found desirable to continue the *Sketches*, to resume the publication with the commencement of the year 1837.

ANNIVERSARY OF THE AUXILIARY SOCIETY FOR THE WEST RIDING OF YORKSHIRE.

The twenty-third anniversary of this Auxiliary Society was held at Bradford, on the 6th, 7th, and 8th of June, on which occasion the preachers were the Reverends Dr. Matheson, J. Arundel, the Home Secretary of the Parent Society, Dr. Heugh, and Mr. Gogerly, Missionary from India. The collections, including several liberal donations at the public meeting, amounted to upwards of 600*l.*; and the proceeds of the Society for the year then closed were reported to be 2140*l.*

CENTRAL YORKSHIRE AUXILIARY.

The anniversary of this Auxiliary was held in Lendal Chapel, York, on the 21st and 22nd of August. Sermons were preached on the 21st by the Reverends Dr. Philip and J. Parsons. On the morning of the 22nd a public breakfast was held, after which addresses were delivered by the Reverends J. Jackson, of Green Hammerton, John Ely, of Leeds, Dr. Philip, Jan Tzatzoe, the Caffre Chief, Mr. Read, jun., from South Africa, W. Campbell, Missionary from India, and Mr. Ford, a member of the Society of Friends. In the evening, the public meeting of the Auxiliary was held, and the chair was taken by Captain W. Anderson, of the Royal Artillery, and the

assembly was addressed by the Ministers above-mentioned; also by the Reverends J. Read, sen., and J. P. Smith, (Wesleyan.) The interest excited by the proceedings of this Anniversary was singularly great, and the entire amount of the contributions was 165*l.*

In connexion with this Auxiliary, anniversary services have been held at Howden, Selby, Goole, Market Weighton, Thirsk, Northallerton, Green Hammerton, Knaresborough, Harrogate, and Tadcaster, and at all places liberal collections have been made. The amount remitted by the Auxiliary, during the past year, to the Parent Society, was about 400*l.*

IRELAND.

Letter addressed by the Ministers and Friends of Missions in Sligo to Rev. R. Knill.

REV. AND VERY DEAR SIR,—We, inhabitants of the town and neighbourhood of Sligo, feel ourselves called upon to address you in the language of gratitude. A kind Providence has blessed your visit to us. We rejoiced at the cheering intelligence of the spread of the Gospel in Russia, India, and other foreign lands, through your instrumentality, and that of others engaged with you in the good work; and yet we cannot suppress our sentiments that you have been to us, also, a messenger of peace. “Glory to God in the highest”

has been proclaimed by your lips; and "Peace, good-will amongst men," have been recommended by your spirit and example. You endeavoured (and happy are we to confess that you have succeeded in the endeavour) to revive the Missionary spirit, not only amongst those with whom you are more intimately associated, but also among all classes of Christians in this place. If we can only retain in remembrance the lesson you have taught us, "Ephraim shall no more envy Judah, and Judah shall no more vex Ephraim;" but our little Zion shall be a type and earnest of the church above, where every heart is tuned to the harmony of love.

Forgive us if we add that we were much affected with the interest which you took in the welfare of our families and our little ones. Your address to the young will not soon be forgotten. And we are persuaded that it will not be altogether unacceptable to you to hear that we pray for you and your family, that the God and Father of our Lord Jesus Christ may bless you with all spiritual blessings in heavenly places in Christ, so that you ever may be wise in winning souls; in turning many to righteousness; and that when this short and eventful story of life shall be told, you may shine as the brightness of the firmament, and as the stars for ever and ever.

(Signed on behalf of the meeting.)

CHARLES PARKE, Chairman.
HUGH MURRAY, Curate of St. John's, Sligo.
NOBLE SHEPPERD, Independent Minister, Sligo.
WILLIAM PARKE.
WILLIAM C. WOOD.
HERBERT CLIFFORD.
JAMES COCHRANE.
ANDREW W. HUME.

ARRIVAL OF THE REV. W. H. MEDHURST.

The Rev. W. H. Medhurst reached London from Batavia, via Rotterdam, on the 5th of August ult. After sustaining, through a period of eighteen years, an arduous course of Missionary exertion in the Ultra Gangetic Missions of the Society, Mr. Medhurst returns to his native country, partly for the renovation of his health, which had been much enfeebled, and partly for the purpose of personally conferring with the Directors, according to their wishes, on the arrangements required in the Missions in which he has so long laboured.

ARRIVAL OF MR. AND MRS. MILLER IN TRAVANCORE.

We have the pleasure of stating that the Rev. William Miller has returned, in improved health, from Sydney, New South

Wales, to Nagercoil, the station in South Travancore, at which he had been previously labouring. A letter from Mr. Miller, under date 26th February, 1836, mentions that intelligence had just reached Nagercoil of the safe arrival on the coast of Mrs. Mault, Miss Mault, and Miss M'Gregor, in the ship *Palmira*, which sailed from London in October, 1835.

ST. PETERSBURGH.—REV. JOHN HANDS.

The Rev. John Hands, late Missionary at Bellary, in the Peninsula of India, sailed with his family, from London, on the 27th of July ult., for St. Petersburg, to take charge of the church and congregation in that city during the absence of their pastor, the Rev. J. C. Brown, who is at present in this country, soliciting aid from the friends of the Gospel towards the erection of a place of worship for the use of Christians from England and America, who are residing in St. Petersburg. The health of Mr. Hands had been deeply affected by his arduous and protracted labours in India; but it is hoped that, under the bracing influence of the climate of Russia, to the capital of which he has repaired, he will, through Divine mercy, while ministering in spiritual things to the beloved disciples residing there, realize a gratifying improvement in his own health, and also that of Mrs. Hands and their dear children, who have accompanied him.

SAILORS' SOCIETY AND MISSIONS.

The success of Missionary labours requires the cordial co-operation of all the people of God. Every means which can be brought to bear upon the interests of the heathen should be diligently employed, with fervent prayer for the Divine blessing. To what an extent intelligent pious Christian seamen may contribute to advance the cause of the Redeemer, few are perhaps fully aware; for while those who are ungodly, intemperate, and licentious, are wretched in themselves, and a moral pest wherever they go, they are regarded with dread by the faithful Missionaries situated on the sea-coasts, as their practices and example have been a curse to the inhabitants of heathen lands, especially in the islands of the South Seas.

Strenuous efforts have been made by the British and Foreign Sailors' Society to promote the evangelization of seamen in several provincial ports, and especially in the Port of London. In this great resort of seamen, where there are constantly about 20,000, the Society employs *eleven* agents, four of whom are ordained ministers, to preach the Gospel to sailors on ship-board and on shore, besides supplying sailors with books and tracts, and ships going foreign

with ship libraries on loan, of which they have about 300, enclosed in suitable boxes, for promoting the spiritual edification of sailors in all parts of the globe.

This Society has also secured the co-operation of devoted agents in foreign ports, particularly Memel, Jamaica, Berbice, Honduras, Sydney, Tahiti, the Navigators' Islands, &c., to preach among the seamen the unsearchable riches of Christ; supplying them with books, tracts, and Bethel flags to aid them in their labours.

Missionary societies, their directors, and

supporters, are deeply interested in the prosperity of so valuable an institution, by means of which a vast amount of evil may be prevented, and an incalculable measure of good effected, under the special blessing of God. Seamen of Great Britain in the *foreign* trade amount in number to about 100,000; and it is believed by those who are most intimate with their character that they are greatly improving. The labours of the British and Foreign Sailors' Society have been divinely honoured, and many of our mariners are exemplary Christians.

LETTERS RECEIVED FROM MISSIONARIES, &c.

SOUTH SEAS, 1836.—Tahiti, Rev. G. Pritchard, Nov. 26, 1835. Parramatta, Rev. S. Marsden, Apr. 14, and Apr. 15.

ULTRA GANGES, 1836.—Piuang, Rev. T. Beighton, March 9, and March 11; Malacca, Rev. J. Evans, March 1; Rev. S. Dyer, March 31; Batavia, Mr. W. Young, jun., April 15.

EAST INDIES, 1836.—Calcutta, Rev. T. Boaz, and Rev. A. F. Lacroix, (jointly,) April 7, and April 26; Rev. A. F. Lacroix, April 8, and April 9; Quilon, Rev. J. C. Thompson and Rev. C. Mault, (jointly,) March 21. Nagercoil, Rev. W. Miller, Feb. 26; Cuddapah, Rev. W. Howell, April 1; Benares, Rev. R. C. Mather, March 30; Belgaum, Rev. J. Taylor, April 4; Vizagapatam, Rev. E. Porter, April 14.

RUSSIAN EMPIRE, 1836.—St. Petersburg, Rev. J. Hamis, Sept. 8, and Sept. 30; Khodon, Rev. W. Swan, July 25.

MEDITERRANEAN, 1836.—Corfu, Rev. J. Lowndes, Aug. 29.

SOUTH AFRICA, 1836.—Cape Town, Rev. J. J. Freeman, July 1, July 6, July 12, and July 30; Mr. J. Cameron, July 13; Uitenhage, Rev. J. G. Messer, July 11; Bethelsdorp, Mr. G. Chick, May 6; Graham's Town, Rev. J. Monro, June 16; Griqua Town, Rev. P. Wright, June 9.

AFRICAN ISLANDS, 1836.—Taanarivo, Rev. D. Johns, March 25.

WEST INDIES, 1836.—Demerara, Rev. J. Ketley, June 20, July 8, July 26, and Aug. 23; Rev. C. Rattray, Aug. 12; Rev. J. Scott, July 26, Aug. 9, Aug. 11, Aug. 12, and Aug. 23; Rev. R. B. Taylor, Aug. 24; Rev. J. Mirans, Aug. 15; Berbice, Rev. J. Howe, Aug. 4; Rev. S. Haywood, Aug. 19, Jamaica, Rev. M. Hodge, July 27, July 28, and Aug. 3; Rev. W. S atyer, July 30; Rev. W. Alloway, Aug. 9, and Aug. 23; Rev. J. Wooldridge, Aug. 24; Rev. J. Vine, Aug. 22; Mr. J. Howell, Aug. 1.

MISSIONARY CONTRIBUTIONS,

From September 10, to October 15, 1836, inclusive.

£. s. d.	£. s. d.	£. s. d.
A Friend to the Society 20 0 0	Miss Croft, per Rev. Dr. Morison 1 0 0	<i>Devonshire.</i>
Umbria, of Surrey Chapel, per Rev. J. Sherman 500 0 0	<i>Cornwall.</i>	Exeter:—
Collected by Miss Whalley, Brother, & friends 2 3 3	Falmouth:—	Rev. J. Bristow 73 0 0
W. F. 0 8 0	Rev. T. Wildbore (LS) 10 0 0	Lapford:—
Friends at Hoxton, per Mrs. Fleming, for a Native School in India 10 0 0	Penzance:—	Per Mr. D. Murray.... 2 0 1
Legacy of Miss Baisey Bennett, late of Marylebone 5 0 0	Rev. C. Moore, for Kat River School .. 10 0 0	Collections by Rev. E. Crisp:—
Mr. Pell, for the Kat River School 6 0 0	<i>Cumberland.</i>	Paington 20 5 6
Four young Friends, for Native Teachers, T. Ratheas, G. Christie, R. Wardlaw, and W. Lowder 40 0 0	Collections, by Rev. R. Gibbs and Rev. S. S. Wilson:—	Torquay 19 4 0
L. M. B. E., for Native Teachers, 40l.; for South Sea Mission, 60l. 100 0 0	Ulverstone 9 9 9	Newton 6 15 7
For the benefit of the coloured population, Retrieve Estate, Demerara	Boole 8 8 11	Dawlish 2 15 1
Mr. Bartlett, per Rev. Dr. Morison 3 0 0	Whitehaven 32 3 10	Shaldon 1 11 0
	Great Braughton 1 0 1	
	Workington 14 0 8	<i>Durham.</i>
	Maryport 5 8 0	Darlington 53 5 11
	Cockermouth 16 5 6	Stockton-on-Tees 27 3 6
	Aspatria 7 4 0	<i>Essex.</i>
	Wigton 7 13 2	Auxiliary Society, per T. Hodges, Esq. 99 10 6
	Carlisle 38 19 8	Chigwell Row Missionary Box 2 2 0
	Brampton 4 13 6	Legacy of Miss A. M. Ward, late of Colchester 5 0 0
	Pemith 27 13 7	<i>Gloucestershire.</i>
	Aldston 19 8 7	Auxiliary Society on Account 100 0 0
	Keswick 7 5 3	
	199 14 6	

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be called David V.					
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G. Hewlett	100 0 0				
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Uxbridge Auxiliary So-		tive Teacher, F. T.			
cety	62 13 5	Pattisson	10 0 0		
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English Independent As-		Brighton:—			
sociation.		A Lady and her two			
Newport, Hope Chapel	26 4 10	Children, for Kat			
— Tabernacle ...	6 14 10	River School,	0 19 6		
M-nmouth	15 0 0	<i>Warwickshire, &c. Auxiliary</i>			
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Nebo	0 1 6	Account	1500 0 0		
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— Mrs. H. Nichol-		For Kat River Set-			
son	3 0 0	tlement	50 17 2		

ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following:—To Mrs. and Miss Pease, with other members of the Society of Friends at Dillington, for a rudiment box, value six guineas, for the use of Mr. Williams's school in the South Sea Islands. It was designed, as stated by Mr. Williams, for a female relative of the family to whom he is indebted for it, and consists of a box two feet six inches wide, and two feet high, in which about twenty yards of calico are wound upon rollers, upon which plates illustrative of every subject are pasted. The rollers are turned by a handle, and subject after subject is presented to view. It has two fronts, the one for elementary, the other for the higher branches of knowledge, Astronomy, Geography, &c., and altogether is one of the most complete things of the kind.

To a Friend, per Rev. J. Arundel, for a parcel of wearing apparel for Africa; to a Lady, for a small packet of good ends; to Rev Mr. Hunt, Clapton, per Rev. Dr. Burder, for thirty-one maps of Palae-

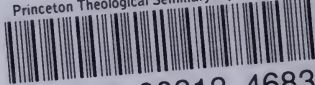
tine and Companion to ditto; to a Friend, for a box of bags and pin cushions; to a few friends at Hearnston, for a parcel of bags and pin cushions; to M. K., for two parcels of bags for Africa; to Mr. Ames, for an Indian dress; to Mr. Dartnall, for "Life of Dr. Carey;" to the Misses White and friends, for twenty dresses for African children; to Mrs. Broadley Watson, Clapham, for two parcels of sundry articles for the Caffres; to Lady Clefford, for "Marks's Devotional Testament," for Africa; to Mr. J. Reid; to Mrs. Strange; to Mr. Pond; to G.G.; to a Lady at Dillington; to Rev. J. Peges; to Mrs. Clark; to Anonymous, to S.; to Rev. T. Lewis, Islington; to Rev. J. H. Hopkins; to Miss S. Moore; to Mr. Jullian; to W. G.; to Rev. J. W. Petherick; to Rev. W. Broadfoot; to Miss Russell; to Mr. Hat; to Anonymous; and to Thomas Baguall, Esq.; for volumes, and numbers of Evangelical and other Magazines, Pamphlets, Newspapers, &c. &c.

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